2:Lowie E-4 (no date) 1946 SP8 Bororo SP8

441 (fig. 53, *g*, *h*), being loosely attached with rosin and cord. Bird arrows
824 have a blunt tip (fig. 53, *f*). The groove is chiseled with capybara
237 teeth, which are up to 3 inches (7.6 cm.) long. For releasing the arrow, the archer draws the string with his right middle and ring fingers while the index finger and thumb firmly hold the notch (pl. 88, *top*).
[532] The lower part of ceremonial arrows is decorated with feather pat-
[644] terns emblematic of clans (fig. 54); the Porcupine clansfolk, e. g., use a specific arrangement of blue and yellow. All arrows have two spirally twisted feathers, their tops and butt ends being tied on. Wrist-guards are manufactured out of human hair.

FIGURE 54.—Feathering of *Bororo* arrows. Arched (eastern Brazilian) feathering type. Shafts are decorated with feather tufts. (⅓ natural size.) (After Colbacchini.)

372 **Miscellaneous.**—Fire was formerly drilled with a composite shaft
824 of wild Canella and wild cinnamon (*Pseudocaryophyllus sericeus*)
237 wood. Bamboo splinters served to cut meat held in the mouth; the
412 scraper consisted of a capybara tooth mounted on a stick (fig. 52, *a*); and the *Bulimus* conch was used for a plane. Colbacchini (1925) notes that knives and planes are moved toward the body. Von den Steinen
[644] (1894) refers to grooved stone axes as things of the past, but they are pictured without comment by Colbacchini (1925).

SOCIAL AND POLITICAL ORGANIZATION

616 The *Eastern Bororo* are divided into exogamous, matrilineal moieties, respectively linked with the north and the south side of the village. At Kejara these major divisions bear the untranslated names "Chera" and "Tugare," whose phonetic equivalents Colbacchini (1925) renders as "Weak" and "Strong." The moieties have reciprocal

Y 532 796 W 532 716 The headdress shown in Plate XXIV, 8, was collected from the Naravute, but similar objects were seen in the Tauva and Yawalapiti village. It consists of a gourd painted with geometric figures, in black and white, with wicker and grass attachments.

Y 292 535 Woven splint diadems were found in every village. Generally they bear geometric designs in black. A specimen from the Naravute is encircled by a band of feather mosaic. These diadems are worn by the leaders in the dance.

Miscellaneous

Y 412 Combs are made of splints held in place by cotton string woven in with them. A Yawalapiti specimen is shown in Plate XXIV, 1. The splints are further lashed together by transverse pieces of bamboo. A string wrapping hides the woven designs on the body of the comb.

Y 249 276 Tobacco is not cultivated, but some wild form is smoked in the form of cigars, though not to any extent. It is dried and kept in wicker mats.

Y 372 484 Fire-making is avoided as much as possible. In the villages, the fires are kept smouldering when not in use. On canoe trips, fire is carried in the stern, both for heat in the early morning, and also to cook the fish that are caught.

Y 372 771 Nordenskiold differentiates two types of drilling appliances found in use in South America, both based on the principle of rubbing wood on wood. Type A, 'a wooden stick is twirled in a hole in another stick, and where a narrow groove more or less marked on one side leads down to the tinder, which is placed underneath the stick'; type B, 'a wooden stick, usually an arrow shaft is drilled into a slab of bamboo or wood, which is pierced whereby glowing particles of powdered wood, produced by the friction, drop down on the tinder.'

B [372] The first method was seen employed by the Bororo and also by the native Brazilian 'woodsmen' of Matto Grosso. The second method, that of piercing, was found among the Kuluseu-Kuluene aborigines. The appliance consisted of four or five small pieces of bamboo or other reed, tied together on a plane and held by one man in place on the ground. A small hole is made on the upper stick so as to receive the drill which is a long reed, twirled rapidly between the palms by another individual. In this manner the drill pierced all of the sticks in succession to the

8:Cook M-3 (1900-1901) 1909
SP8 Bororo SP8

to war, they must choose one as their leader; or one becomes such by mutual consent. We gave the Kogi au Paro chief some presents, which seemed to please him much, and he returned the favor, bringing us some vegetables.

Next morning, soon after daybreak, and after the singing of the *bakororó*, which is sung at dawn in this village as well as at dusk, the men of the village gradually assembled in the great hut, and sitting cross-legged on their mats, occupied themselves in various ways. Several worked at making bows and arrows, cordage and nets; a few shook out raw fibre preparatory to rolling it on their knees into threads; one or two spun cotton, rolling it between the palms of the hands, then winding it on a rude, wooden spindle; one man wove, or crochetted, a narrow cotton belt by means of a peculiar little contrivance made by binding together two small reeds; another made a kind of bead by boring holes through shell or stone discs and making them uniform in diameter by stringing them tightly together and passing a sort of whet-stone over them as they were held firmly upon a block. The holes were bored through the discs by revolving rapidly between the palms of the hands, a stone-pointed instrument, like a large lead-pencil. The Bororó kindle a fire in much the same manner, revolving a pointed wooden rod as it rests upon a certain kind of wood. Various other articles were in process of manufacture in this primitive workshop. A few men who were not occupied, lay stretched full length on their palm-leaf mats, dozing, or occasionally exchanging a few words with one another in voices that were partly mumbling speech, and partly like the purring of a cat. The Bororó artificer works very slowly, for nearly two entire days are consumed in the making of a single arrow, which, however, is made with almost infinite care. But time is of no value to these people.

The Sheraidi and the Ta Nagareda divisions, into which the Kogi au Paro village, in common with all other Bororó encampments is divided, sat in separate groups, each occupying one-half the great hut. These two divisions hunt, fish, play

/486 cont./

461 worked so neatly and carefully that the masters of the catechesis should have been delighted. Even the idiot Dyapokuri was incessantly busy, though he would now and then regale the others with a little joke of a voluntary or involuntary nature.

On days when there was no hunting, there were about 40 men
252 happily at work in the baitó. Meanwhile the women would be cooking in the huts and now and then one of the men would disap-
264 pear to fetch food. As soon as he returned and became visible
[152] in the wall there were individual "hm hm" of appreciation, and scarcely had he drawn in his arm holding aloft the steaming dish, appearing last, when, with a general shrill ah! the whole com-
[262] pany would shout for joy. Large pot-bowls were filled with thick, sourish maize mush or maize gruel, and on top /487/ lay large river mussels to be scooped up with a spoon. Then Moguyokuri would stride about, place his strong hand on the thick skulls of a number of young or old, and the chosen ones would squat around the pot and resolutely dig /Figs. 139-140 appear here/ their shell spoons into the mush. Anyone comparing this patriarchal tableau with the scene of the Brazilian meat distribution (page 562) was bound to be filled with righteous indignation at that disgraceful business.

252 The idiot Dyapokuri roasted the beef that was snatched dur-
372 ing the "feeding of the animals." He fetched fire from one of
[177] the huts. Fire no longer had to be kindled by rubbing, because the administration furnished Swedish matches. The original method of the Bororó was the same as on the Kulisehu. Canella brava, Pseudocaryophyllus sericeus, was regarded as the best wood.

412 There was, of course, no longer anything to be seen of stone
[177] axes and cutting fish teeth; axes and knives were present in abundance. But all kinds of things from the old days were still
[237] to be observed. For instance, the Bororó, when they ate, cut off pieces of meat in front of their mouths with bamboo splinters; as a scraping chisel they used the capibara tooth, up to eight centimeters long, fastened to a small stick cf. Fig. 26 /see p. 205/ from the Schingú and, in the present connection, Fig. 139 /see p. 609/; they filed this tooth with the tooth of the paca